



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

graceless nephew, if released from gaol, will not leave Nippur without legal permission. Life and folks in the old town must have been much the same as with us.

In one respect they were ahead (?) of us. They were very pious. Their personal names were generally compounded with that of some god, and other indications attest their deep religious feeling. Singularly few female names occur, and apparently the women had little share in business life.

D. G. BRINTON.

Die Formen der Familie und die Formen der Wirtschaft. Grosse. Freiburg, 1896.

Since the appearance of Lewis Morgan's "Ancient Society," sociology has undoubtedly made great progress, and although the well-known theory of the promiscuity of mankind, proposed for the first time by that distinguished sociologist, may now be considered as refuted, the science of comparative ethnology has profited by his work in spite of numerous attacks, particularly those of Starke¹ and Westermarck.² To these has recently been added a work of great importance, taking a totally different standpoint. I refer to Grosse's "Stages of society and regimentation."³ The author says in the preface that he began the studies for this book with the intention of writing a history of the development of the human family, and that he concluded with the conviction that such a history cannot at this time be written by anyone. "My book is only a small contribution to a great preliminary work; it treats of the relations of the family to the only factor of culture—to regimentation."

Grosse's standpoint is that of an evolutionist. He says, "All the organic sciences of nature are now marching in the ranks of evolution," and he therefore develops in his book the evolution of mankind from the lowest races to the civilized nations, and I may venture to say that his book is founded on the only science that can give us a key to the right understanding of man, namely, on comparative ethnology. It is true that he is

¹ Starke. *Die primitive Familie*. 1888.

² Westermarck. *The history of human marriage*.

³ I translate *Wirtschaft* by "regimentation," a word first introduced by Powell (15 Ann. Report Bureau of Ethnology, p. civ), and which means "the grouping of peoples by institutional bonds, while the accomplishment of justice is the social function or office which a confederation or group of peoples performs."

not himself an observer, but he supports his theories by facts taken from the best scientific observers, and if he sometimes cites an author not in all respects accurate the fault of observation must not be ascribed to him.

After giving, in chapter I, a definition of the different groups of mankind (family, clan, tribe, etc.), he proceeds to divide the primitive races into five classes, as follows:

1. *The lower hunters* (Niedere Jäger).—Among these he reckons the dwarf people of Africa (Akka-akka) the Boshimen, the Veddas of Ceylon, the Mincopies of the Andaman islands, the Kuba of Sumatra, the Aeta of the Philippines, the Patagonians, the Bororo of central Brazil, and the Eskimo.

2. *The higher hunters* ("Höhere Jäger").—Here he classes the people of the west coast of North America from southern California to Alaska, and the Italmenes of Kamtchatka, a people now extinct; but to this group especially belong the fisher-people living along the northwest coast of America from the south of Cape Flattery to the Atna¹ river in the north; also the Haida of Queen Charlotte islands.

3. *The herders* ("Viehzüchter").—These are people who consider the breeding of cattle as their principal industry. He counts among them all the nomadic people of Asia, like the Turkomans, Kirgises, Mongols, a great many of the Tibetans, Jakutes, Samojedes, Tunguses, and Tschuktsches. To them also belong the Toda, living in the Nilgiri mountains of southern India, and the Laplanders of northern Asia, the Arabs and the native races of the upper Nile, the Dinka, Nueir, Bari, Galla, and Somali. He says (p. 90): "In America, previous to the arrival of Europeans there were no pastoral tribes. Not until the importation of the horse were some people developed to the nomadic stage in the southern pampas."

4. *The lower agriculturists* ("Niedere Ackerbauer").—He means by this expression "tribes and people who devote themselves either exclusively or especially to the raising of food plants and in such manner that all the members of the society capable for the work take an active part in the production and do it as a duty." This form of culture embraces the larger number of African peoples, numerous tribes in southern Asia, nearly all the Indonesians, the Oceanians, and the whole native population of

¹ Skeena river. (L. H.)

America, in so far as they did not take exclusively to hunting, like the Eskimo and Fuegians, or mount to civilization, like the Peruvians and Mexicans.

5. *The higher agriculturists* ("Höhere Ackerbauer").—In this group Grosse classes the civilized nations of Mexico (ancient), the Chinese, Egyptians, Indians, Greeks, Romans, Celts, Germans, and Slavs.

The conclusion of the work gives a good idea of Grosse's theory. He says, pp. 242-245: "The most select form of regimentation, the single family, exists under all forms of culture. Everywhere, so far as our experience goes, parents and children form a close life community recognized by the other members. Foundation and conservation of the single family depends indeed not only upon special economical but upon general natural conditions. They influence first the form of marriage. While many other factors determine whether monogamy or polygamy shall dominate, it cannot be denied that the tendency to polygamy is particularly strong when the male possesses besides his natural superiority also an economic one, while if the wife stands economically more independent of the husband a tendency to monogamy becomes pronounced. The relation of equity and power between the husband and wife is settled chiefly by their economical position. Where the chief production lies in the hands of the man, as with hunters and herders, all possession and all justice is in his hand. The wife is his slave, without possession or right. Among the lower agriculturists the female regimentation has at least just as much signification for the maintenance of the community as that of the male, and we have seen that the woman generally acts not as a slave, but as a companion, sometimes superior to the man in command. The economical sovereignty of the two determines their rights over the children. The woman disposes of the children only when she is economically the stronger—the producer and possessor. In all other cases the children belong to the man, even when they are only counted among the kinship of the mother. The formation of the clan also depends, at least in part, upon economic conditions. Though the chief roots of its power are undoubtedly to be found in religious ideas, the clan can develop and preserve it only when it is not too easy for the younger members of the family to make themselves self-dependent.

"The most distinct and most powerful is the influence of regimentation upon kinship. Kinship, it is true, does exist in all stages of regimentation, but it shows in every different stage a more or less different form of organization and function. By far the most practically important kinships are united by patriarchy. Among the hunting people, of course, where mother-descent prevails, kinship is exclusively denoted by name-giving. The father's right of possession, which results in no small part from his economic position, makes it impossible for the kinship of mother-descent among the hunters to form a real community. All the kinships of hunting people, which form geographically united groups, are characterized by father-descent. Cattle-raising, which gives to the man exclusive domination in acquisition and possession, does not allow the mother kinship to form. Agriculture, which is with many people the business and the right of women, makes it possible for kinship by mother-descent to develop to a firm economical, social, and political community. Here too, however, its domination is not unlimited; probably in the beginning mother-descent kinship among the lower agriculturists had rivals in similarly organized groups of descendants from the father, and in the course of time the latter extended more and more at the expense of the former. In the lowest forms of regimentation kinship has neither great extension nor great power; the imperfect and limited production only rarely and ephemerally allows single families to unite themselves in more extensive groups. Cattle-raising also is not favorable to a firm and durable close kinship organization. Only the need for protection forces blood-relations to stand together in war, while the necessity for food separates them in times of peace. Kinships of pastoral tribes act essentially as communities for protection. Only the lower forms of agriculture, which not only allow but demand a community of regimentation, has made by means of kinship a firmly and durably united life-community which acts powerfully and in every direction. If kinship among the lower agriculturists became a mighty social organization, it owes this essentially to its economic functions.

"We can express the result of our researches in one sentence: *that under every form of culture that form of regimentation reigns which is conformable to economic relations and needs.* 'There is absolutely no part, no function of culture which does not pro-

duce a certain effect upon the organization of human society, and all these conditions must be especially pointed out if they are to be understood and properly estimated.' The complete scientific understanding of regimentation lies at the end of our work still as a far-distant goal before us. We must confess, even, that it never appeared so far until we had traveled a few steps on the long way to reach it."

CH. L. HENNING.

Boas on Indian face-paintings.

The American Museum of Natural History, New York city, has begun the second volume of its "Memoirs" in a very creditable way. They are published in large quarto, on superior paper, with fine typography and wide margins. Anthropology is included among the sciences dealt with in the second volume, and its first number, sent out June 16, 1898, contains important data from the Jesup North Pacific expedition, descriptive of "Facial Paintings of the Indians of Northern British Columbia" (pp. 24 and 6 plates with letter-press opposite). Researches like these will be helpful in settling the problem whether the characteristics of the American Indian race are derived directly from Asiatic sources or result from an intermixture of Asiatic with American tribes. For 1897 Dr Franz Boas had selected as a field of research the coast of British Columbia from the Skeena river (54° north latitude) southward to Victoria (48° 20' north latitude), excluding Vancouver island, but taking in a part of the interior—Kwakiutl, Coast Selish, Fraser and Thompson River, Chilcotin (Tinné), and Bellacoola Indians. The map plainly shows all particulars. The work was divided between scientists of the Jesup expedition and those of the British Association for the Advancement of Science. The able assistants of Dr Boas were Livingston Farrand, of Columbia University, and Harlan I. Smith, of the American Museum of Natural History.

The Indians of the above area have a habit of reproducing on their foreheads, cheeks, chins, and jaws images of the animals which are used as their family crests. The animal forms are highly conventionalized, and may be recognized by a number of symbols characteristic of each species. They do not attempt perspective, but characterize solely by "distortion and dissection."